A DESCRIPTION of the CHURCH OF SCOTLAND:

WITH

A Word of Reproofe to the *Priests*, and *Teachers*, and *Officers* therein, for their many corrupt Doctrines and Practises; also a warning, and gentle invitation to all People, that lives under their Tyrannicall Government, to come to the *Truth*, which will free them from the Bondage they have long laine under; and to the light which will shew them the way to escape, being longer Partakers of their sins; and so they shall escape, being Partakers of the Plagues which shall shortly be poured forth without mixture upon them, which continue in their ungodly Deedes and Workes of darknesse, in Rebellions against the light that makes them manifest.

Herein is their Church made manifest: 1 In its Foundation: 2 In its Members wherewith it is builded: 3 In its Officers: 4 In its Doctrines, of God, of Gods Word, of Faith, and of Election: 5 In its Ordinances of Baptisme, and the Lords Supper, (as they call them.) 6 In its Discipline.

With an Exhortation to all People to come out from amongst them, to that which makes them manifest, which is the true Light that lighteth every Man that cometh into the World.

Written in love to the simple-hearted in that Nation, and in witnesse of the Truth, and in Testimony against the false Teachers, and their false Doctrines, Ways, and Worships; by One who desires that people might be brought to the Truth in their inward parts, to worship God in that, by the leading of his own spirit, that so they might be accepted;

who am known among Men
by the name: *Stephen Crisp.*

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A Description of the Church of *Scotland*, &c.

TO the severall Presbetryes in Scotland, and to every Member of them, and to the Scottish Church in generall, is this directed and sent as a word of reproofe and warning from him who is the head of the true Church, which is pure and undefiled, and sent by, and given thorough his Servant, who being a Member of that Church, and participating of the power and wisedome of the Head (according to the proportion of a Member) doe thereby comprehend your Church of which I am not a Member; and in obedience to the Lord Jesus Christ the true Head, doe hereby reprove you of your adultery and hypocrisie, and severall other spots and wrinckles that are in and upon your Church, which now with the light are made manifest; And in the feare and name of the Lord, doe warne you to returne, and come to that which maketh manifest and maketh cleane, before yee be cast upon the bed of misery and perpetuall sorrow with Babilon your Mother, and Jezebell your Propheteſſe, by the power of whose sorceries and inchantments, in and among her Merchants and Disciples, many poor people in this Nation, are seduced and deceived and kept from the anoynting, which teacheth freely the truth, which no lye is of nor springs from, and they whom you keep from this which teacheth freely, that so they might buy or hire teaching of you, among whom they are ever learning and never learned, nor brought to know the truth which makes them free that abides in it: These I say can never know the true Church which is the ground of truth, in which none can be Pillars, but such as overcome sin and transgression and death which entred thereby, and came over all Men, in which state Gods Church is not, and there is but two states: namely the state of sin and transgression, the wages whereof is death; and the state of redemption from sin, which is thorow the power of the resurrection from the dead, which is the state of the Church, between which two states is an absolute antipathy, for they that are in the transgression are not in the Church, for then it would be spotted, and they that are in the Church are not in the transgression, because the Church is in God where transgression cannot be; and they that are holden in sin and death are not risen from the dead, and they who are made partakers of the resurrection and life which is Christ; they are not holden in sin, but the same power that raised up Jesus from the dead, raised them from the power of sin and death, and being thus raised makes them Members of the Church, which is pure and undefiled, which is separate from the sinners and from the sin, by the mighty operation of the crosse, which is the power of God, by which we are translated from death to life, from sin to righteousnesse, from being Members of the Harlot and her Church, to be Members of Christ and his Church, and this is the Church which we owne and witnesse.

Now as concerning your Church, I have not a few things against it, but even many, where in you are to be reproved, and must be amended or rather changed, before you can justly be called

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called, and accounted the Church of Christ, or any part thereof: Therefore listen a while and give attention, ye Priests and Presberyes of Scotland, who hath a long time beene talking of reforming and amending and purging and making cleane your Church, and I will declare unto you your way, which ye ought to take, to accomplish that which you so much pretend for, and cannot yet accomplish, nor indeed never can till that be removed which hath and doth hinder a right and thorow reformation.

Now the first thing in your Church that is presented to my understanding, to be repoved, is the foundation thereof upon which it is builded, it not being the same which the Church of Christ was, and is builded upon, as will thus appeare.

The foundation of your Church is that which stands in the fleshly part of man: namely formes and names of the things the Saints wrought off, without the power, which are attainable by the fleshly wisedome of this world, by which God is not known nor the body which is the Church discerned; but he that can get the Saints words to speake although he be out of their life, yet such are accounted fit members of your Church, and of such members, and upon this foundation is your Church builded, the Saints words being the chiefe corner-stone therof, but Christ said he would build his Church upon that which the knowledge of came not by flesh nor blood, but revelation from God his Father, which is in heaven, as you may read in the 16. Math. 17. 18. And this is the rock which is now made manifest by revelation, thorow the spirit, which thing you deny to be in these dayes, and so are not builded upon what comes to be known so, but upon that which the knowledge of comes by flesh and blood, and you that have laid another foundation for your Church, then what is by revelation, your foundation must be raised, and your Church must fall, the Pillars whereof are already shaken, and shall shortly be removed.

Therefore come all to the true foundation, which was and is the foundation of the true Church which is Christ the Son of the living God, who is the light of the world, and lighteth every man that comme'h into the world with the true light, and let that be the beginning and foundation of your building, and that will stand for ever, this was before transgression was, and before will worship was, against this the gates of hell cannot prevaile.

This is the corner-stone which ye builders have rejected, and doe still reject, [the light] and so rejecting it, are building Babylon (as it were) which is now confounding, and yee are put to a stop, and can proceed no farther, for the people sees your confusion in many parts of the Nation, and begins to love and imbrace them whom you have cast out of your Church, who have the light for their foundation, which answereth the witnesse of God in all, and who soever builds and not on this, their building shall come to naught, and the builders shall be ashamed, for that which should uphold them, will come a top of them, and breake them to peices.

The next thing reprovable in your Scottish Church, is the matter whereof it is composed, and in this also are you contrary to the true Church the Spouse of Christ, for your Church is composed of evill and ungodly men and women whose hearts is delighting in ungodly practices, as

swearing

swearing, and lying, and cousening, and dissembling, and scoffing, and scorning, yea in striking, and beating the innocent, such is your Church made up of; dead stones, whose hearts are as an Adamant, their mouths filled with cursing, and their tongues filled with venome, and their hands filled with violence; these is your materialls with which ye have builded, but the Lord God of light and power is making you bare and manifest, and by his power is throwing you down, where shame shall cover your Church, where the scorner shall be scorned in the day of their calamity, and the strikers shall be stucken with a rod that will breake them to peices, the sword of the almighty is drawn, and shall wound them in their inward parts, that have wounded his Children in their outward bodyes, and greived his holy spirit, and then shall howling and lamentation come upon your Church, but there shall be none to pitty for the double reward of your doings to Gods Children, shall shortly come upon you, and that is the word of the Lord to you.

But if you demand, how is all this proved that our Church is compassed and made up of such persons as these, I answer, I prove it thus, not only by the hearing of the ear, nor by what I have seen of you, in the eternall light of the Son of God before my comming among you, but also being an eye witnesse of your behaviour towards me, who when I have in obedience to God, and love to your souls, but proclaimed the fear of God amongst you, in one of your Meiss-houses or Markets, what an offence hath it been counted by you, who are of the Scottish Presbiterian Church, some crying kick him, kick him, knock him down, and such like language and usage have I and many of my brethren and sisters found amongst you, as in particular the behaviour of the people of Dalkeith on the 13th of the 9th month, 59. may witness where had not the Soldiers appeared as a stop to your murderous purposes against me, your works of mischief had more appeared, but your spirit is seen and known to be of one nature with the scarlet colored whore, who thirsteth after and is drunk with the blood of the Saints, besides there needs no greater proofe of this charge against your Church, but what hath and doth proceed out of your own mouths, who are dayly confessing your selves to be such kind of people, and so are judged out of your own mouths, as all such slothful servants ever was, doth not your Priest say that ye are all going astray, every one after the lusts of his own heart, and have forsaken God, the fountaine of living waters, and digged to your selves Cysterns that can hold no water, and that your hearts are estranged from God, regarding lying vanityes, and many such like things might be mentioned from your owne mouths, the breath whereof as fire shall devoure you, now if it be not so, why do you say so, lying against your own souls, and if it be so, how can your Church be the Church of God, pure, and undefiled, unspotted, and without wrinkle, or any such thing, answer for your selves, or cease from deceiving your selves and others with the name Church of God, for with him dwelleth no iniquity.

Now if the light were the foundation, then would none be counted fit members of your Church but such as walked in it, and so your fellowship would stand in the light as the true Church-fellowship did and doth, but evill doers, as Scoffers, Lyers, Proud, Covetous Persons, Strikers, fierce Disturbers, Railers and Persecutors, such hates the light, and denyes and rejects it, and so may be continued in your Church-fellowship, which is in sin for terme of your lives,

lives and shall be continued in the inheritance of utter darknesse in the end, where shall weeping and wailing and gnashing of teeth for ever.

Another thing reprovable in your Church is the officers thereof, they being in all thing contrary to the qualifications signified by the scripture of truth, as ye might well see, if t God of this world, the Prince of darknesse had not blinded your eyes, a little of the differ portion betweene them and the officers spoken of in the Scriptures, (for the simples sake wh desires to be informed) I shall instance, and first of all concerning your Presbityes, for t Presbitry which the Scriptures speaks of, who laid their hands on Timothy, 1 Tim. 4.14. We such with whom was the power of God, as was manifest by Timothyes receiving a gift by t laying on of their hands, who had received the gift of God themselves, and had also receive power to communicate the same, but you who are proud men and covetous men, who usur Authority, and presumes to be called by the name, and deny that power to be extant with yo or any else, or that any can be immediately called or gifted for the ministry, you are of th sort mentioned, in the 1 Titus 16. Who professe yee know God, but in works deny him, b ing abominable and disobedient, and to every good work reprobates, for these qualificatio doth belong to such men as yee professe your selves to be, which I shall set down, and then let sober people judge whether yee be reprobate unto them yea, or nay.

1 They ought to be blamelesse, and whether yee be so or nay, be your own Judges, wh none can live without sin, and so consequently not without blame, for all sin is blameable this particular yee have excluded your selves; then watchfull, but what doe yee watch f cept it be opportunity, to promote your corrupt honour, or to augment and exact your gaines; then of good behaviour, that is not to raile, and to curse, and to stir up people mults, and to stoning those who are not of your judgement, this is evill behaviour; then gi to hospitality, as to this, let the poor people who in your Parishes goes in cold and hunge while you live in fulnesse and idlenesse, beare witnesse against you, then apt to teach, in th also are ye far short, who must take a weekes time to study, to teach the people two or thr houres, and yet cannot get your devised studyed stuffe to hold together, but one while is co firming that, which it may be the same day, or shortly after, you will deny againe, then n given to wine, no strikers, how many of you have beene guilty herein, in drunkennesse, a striking, and setting others on to strike, would be too tedious to mention here, but who desir to be informed of them and their manners, let them in sincerity take notice of them, an they shall come to understand their spirit, also some of their workes of this nature are alrea printed and presented to publick view, then not greedy of filthy lucre, and in this particula how far your greedynesse hath appeared beyond all that have gone before you, let the sufferin of them, who for conscience sake, could not put into your mouths, beare witnesse against y again saith the Apostle in the 7th. verse of that 3. Chapter of the 1st. Timothy, be m have a good report of them that are without, but how far are yee short of this, who can keepe up a goood name amongst them of your owne Church, but your covetousnesse and dece is manifest among them, notwithstanding your tiranny doth much stop their mouthes, and bli

eir eyes that they yet ſee not ſo much of your deceipt, as ſhortly they will come to ſee.

But in briefe, the deſcription of the Church-officers in the whole Scriptures of the A-oſtles is that they be blameleſſe, which ye ſay none now can be, and that they be filled ith the holy Ghoſt and with faith, which yee ſay they cannot be, for ſin muſt have a room n them, then they cannot be filled with the other, and that they hold the miſtery of faith n a pure conſcience which yee ſay they cannot doe, for ſome ſin muſt remaine, and that efiles the conſcience, that they ſhould be gentle towards all Men, in meekeneſſe inſtructing hem that oppoſe themſelves; But out of this and all theſe qualificatiōns yee being found, our officiating muſt be like your Officers, and your Officers are like the Members, a body it for deſtruction together, which the Lord is appearing againſt in his mighty power to ut of head and tayle, root and branch together.

4thly, The Doctrines of your Church alſo are reprovable and corrupt in many things ontrary to the Scriptures, and firſt in your Doctrines of God, whom you ſay is to be known nd believed on, as in the diſtinguiſhment of three Perſons, and herein yee teach contra-y to the Scriptures of truth, which yee ſay is your rule, and by it are all ſuch Dreamers nd Deceivers judged, and by the ſpirit which gave them forth, which ſpeakes no where hree Perſons, as yee imagine and teach, but declares of the only wiſe God, who is one being and ſubſiſtence individuall, infinite, who divideth all things, and to every ir portion, who limiteth all things, and is not limited, whoſe power and ſpirit is able from him, who is the Father of the ſpirits of all fleſh, who by his power and by his ſpirit quickeneth all living Creatures, whoſe power is the Chriſt, hoſe ſpirit is the holy and eternall life, which they partake of, who waites for his earance in his power, and theſe doth not the Scriptures call three Perſons, but the one itneſſe in the Heaven which you are all ignorant of, who dreames and divines to the eople of a diſtinguiſhment of Perſons in the God-head; therefore ceaſe your deceipt yee eceivers and Soothſayers of Egypt, and come to the light that ſhines in the heart, that y it yee may come to the true knowledge of God your Creator, and of his power by which e were created, and of his ſpirit by which he quickens into newneſſe of life all thoſe who ares him, and waites for his ſalvation, which now by the light is making manifeſt.

adly, Your Doctrine concerning the word of God is altogether reprovable, who teach eople to beleive, that that is the word of God that can be bought and ſold for mony, and he knowledge thereof attained by humane learning, namely the Scriptures of the Pro-hets and Apoſtles, that you ſay is the word of God, and they that ſay otherwiſe, you ſay uſt be curſed, but I tell you this curſe will returne upon your owne heads, who preach ontrary to the Scriptures, which ſaith Chriſt is the word of God; now if he be the word God, then the Scriptures is not except they be Chriſt, which if you thinke they be, de-lare your meaning plainly, and if you know any other Chriſt then the Scriptures, then ll yee him the word of God, and call the Scriptures a Declaration according as they are led by them that wrote them, who knew the word of God in ſelfe, which yee being ig-orant of, have as it were changed the glory of the incorruptable and immortall word of

God

God which abides for ever into the similitude of writings which had a beginning in ti
and must come to an end, and in the end shall you know the word of God to be that wh
searches your hearts, and Judges your ungodly thoughts and purposes, this shall ab
with you in the end, for this was in the beginning, which the Scriptures was not, a
this is it by which the Scriptures and all other things came to have a being so th
if the Scriptures must be called the word of God: because the word came to
Saints, and bid them write them, then might Noahs Ark, or Solomons Temple,
the Priests Garments, or any other thing of the like nature be called the word of Go
because by it they were commanded to make them, and furthermore, that which
the word of God is that which was made flesh, and if you can tell how or wh
the Scripture was made flesh, then declare it, or else let that be called the word of G
henceforth that did become flesh, againe without the word was nothing made that
made, and if the Scriptures be this word then declare to us, how you know that they w
before the creation, for that which maketh, must needs be before the things that by it
made, farther the word of God, saith the Apostle is quicke and powerfull, and shar
then a two edged sword, deviding betweene the soule and the spirit, but if this be
Scripture then tell us what is the reason that your soules are not thereby divided from
spirit of iniquity and deceipt that rules over them, but yee imagine that death onl
make that division as if death were more powerfull then the word of God, oh
and ignorant Priests and people, how long will yee regard lying vanities, exp
where it is not to be had, and like the Pharisees of old, think to have eternall l
Scriptures, but will not come to Christ whose life is your light turn in your mind
own hearts, and feele if Gods word (which is as a hammer) be not striking at
ther of your sins and corruptions, and wait then to feel the sharpness of it, to cut an
you from your sins, that so you may witnesse the word in your flesh (and not in a Book
destroy the works of the Divell, that the word in the heart yee may know which liveth
abideth for ever, when that by it is destroyed, which cannot abide for ever, which is your
which hitherto hath separated you from the knowledge of God and of his powerfull w

3dly, Your Doctrine of faith is reprovable, and you in it found contrary to the
Ministers of Christ, for you preach that faith cannot be without sin, and you say it is h
sie and error in any to say that it can, now this I say, if ye knew the true faith whi
saving, ye would see that it is contrary in all things to sin, and would know that in
of an impossibility to seperate them, it would be impossible to unite them, for faith s
the scriptures is the gift of God, and the gift of God is perfect, and God nor his gift h
no concord with sin, but giveth the true believer victory over it.

But as for your faith which ye say cannot be without sin, is therewith corrupted, an
not the like precious faith, which the Saints obtained, by which they wrought righteous
& were accepted with the Lord without which it is impossible for you to please him, th
yee performe never so many performances, for this, faith which is mixt with sin, whic
the faith of the Church of Scotland, is not that by which the just lives, but among

professe this faith, is the just slain in your owne particulars, by the sin which ye con-
ue in, and say ye must continue in as long as yee live, so yee are fur short of the Saints hope
ich brought them to purifie themselves as God is pure, and your faith and hope and confi-
nce which is thus mixt with sin and unrighteousnesse is excluded from leading any of you in-
the inheritance of the promise which is eternall life, for it is the faigned or made faith
ich hardens the heart, and continues you in the transgression, and begets in you a bold confi-
nce in your dark imaginations, which shortly shall faile you, and yee shall be strict of
r faith and hope, and be left naked to your perpetuall shame and confusion, and
refore all that desire to come to the true faith which gives victory over the
ld, and that which is in the world, they must first come to that which true faith is placed in,
ich is the light wherewith Christ Jesus hath enlightened every one that commeth into the
rld, and that all men through him might beleive and Christ himselfe said that they should
eive in the light, and this is it which doth secretly make manifest, and reprove the workes
darkenesse which are done out of the faith, and are displeasing to God and who beleeves in
light they must beleive against sin and the power of it, and so as they abide stedfast in the
th, watchfull to that in which they have beleived, then the power of this faith comes to be
in the creature, that as they have beleived against sin, so they come to receive power a-
sin, for according unto their faith so happeneth it unto them, and according unto your faith
ve you can never be made free from your sins, so also will it happen unto you, so long
e in that beleife yee shall abide servants of sin, and so free from righteousnesse.

y, Concerning election, and herein have yee erred exceedingly from the truth, and
ruth ought yee to be reproved and judged, who holds forth in your Church that God
ected a certaine number of persons to himselfe without cause or quality in them seene
sidered, and that these he hath elected unto salvation, by an unalterable decree that they
be saved from the wrath of God, and that all the rest are under an irrevocable decree of
nation; for when no way of salvation is left, nor no effectuall meanes found for the salva-
of them, that doctrine is not of God but of your Father the Devill, who was a lyer from
beginning, if he telleth a lye it is of himselfe, but if yee tell a lye it is of him, and from
is thy doctrine sprung, who rules in the Kingdome of darknesse, and desires that none might
e to the knowledge of the truth, nor be saved, and so hath set you to preach this doctrine
wardly unto ignorant people, (who generally have believed it) while he in the meane time
ecretly suggesting in some of them, that they are elected, and so what sin soever they live in,
not mar their election seeing it is without condition or qualification, and mans workes
not alter nor change Gods decrees, and many such like reasonings as this learn they from
deceiver within, and from the deceivers without, and he also is perswading others that they
not elected, but are of the greater number, which the Priests saith no salvation nor re-
ption is for, and so they may take their course, and spend their time in pleasure, for
can but go to hell in the end, and all their godlinesse and soberness, and strickt-
, and abstinence from pleasure, and whatever they can do cannot change the
purpose

purpose of God concerning their damnation, and so by these and such like meanes and instruments doth the devill uphold his Kingdome, and keepe you from preaching him or believing on him, who is the way to the Father, Christ Jesus the light of the world, who lighteth every man with the true light with which he may see that which was wrought in darknesse (which is the reprobate state) and be led out of it according to Christs words, who said I am the light of the world, he that believeth on me shall not abide in darknesse, but shall have the light of life; he said not if the elect beleive on me but [he that] a generall terme to every one that cometh into the world and is enlightened with this true light, and this is the love of God to the Sons and Daughters of men, who wills not the death of them that doe dye, [marke] them are reprobated that doe dye, but God wills it not, but rather that they should turn and live; but yee that preach this doctrine, yee would live without turning, but the Sword of the Lord is drawne against your life, and shall cut it off, for it stands, but by an imagination of such a decree, as by which sinners might be saved in their sins, and then you shall know, that the way of salvation was set open to you, in that the light shined in your hearts; but yee rejecting that way, and seeking to establish a way of your owne; so yee became excluded, and shut out of the Kingdome after long talking of it.

And therefore all yee people of Scotland, and to whomsoever this shall come of what people or country soever yee be, consider in the feare of God, whether yee be lighted with a light that doth make manifest your evill deeds, and words, and purposes in the secret of your hearts, yea or nay, and if yee find such a thing, then mind diligently it's working in you, for in it is reproofes of instruction which the Scriptures saith is the way of life, and the way of life is but one, and having found it, every one in your owne particulars, then no longer follow nor harken to the deceivers, who for a long time hath beguiled you, leading you from the light, the way, the truth, and the life of men, and so kept you in death and darknesse, where salvation is not to be found, and these have told you, that they have preached the Gospell to you, for the salvation of your soules, and yet tells you also that as many of you as ever shall be saved were saved before you were borne, then to what purpose is all their preaching to you, if they cannot convert a reprobate, nor an elect person cannot sin unto condemnation, where then is the use of their ministry which they have so many thousands of marks and hundreds of pounds a yeare for, if they answer and say this is the meanes to gather in them that are elected; I answer, God will not loose any for want of meanes, and therefore he hath afforded the meanes freely without money or price to all the sons of men who hath so loved the world that he hath given his onely begotten Son a meanes and a way of salvation for as many as believe on him, and he is the grace by which the Saints were and are saved which appeareth to all men, and bringeth salvation neer unto all without respect of person, who are taught by him to deny ungodlynesse, and worldly lusts, and to live soberly and righteously in this present World, but if yee still continue to be taught by them that turne the grace of God into wantonnesse, and despise that

which ſhines in the heart, to lead out of ſin, which it makes manifeſt, then ſhall you periſh in your gainſaying, and in the day of your calamity and miſery yee ſhall know and confeſſe to your unſpeakable ſorrow and torment, that a priſe was put into your hands, and a way of life was declared and made manifeſt, but yee loving your ſins and iniquitys, your delights and pleaſures, which the light and way of life appeared againſt; were unworthy of this free ſalvation, and ſo your condemnation, yee ſhall confeſſe to be of your ſelves in that day, when God the righteous Judge will be cleare of all your blood, and then ſaying God is partly too blame, and man is partly too blame that Men goe to Hell will not ſerve turne, which one of the chiefe Prieſts of your Scottiſh Church affirmed, [Henry Foreſide Prieſt of Lingich] but his folly and many ſuch blinde guides is now made manifeſt with the light, which they are riſen up againſt, but they ſhall not proceed much farther, for their skirts are diſcovered to their ſhame.

Many more of the Doctrines of your Church are reprovable, and for condemnation with the light, which light as the diligent Readers comes to mind, in its working and breaking forth, they ſhall ſee and be able to meaſure and to trye your Doctrines therewith, and will be able to comprehend your deceipt in many other of your Doctrines, which now I am not free to inſiſt upon; As of ſanctification, in which yee allow an unſanctified part to remaine, and ſo never brings people to know nor to hope for the throw cleanſing, which the Saints witneſſed, except it be after death, when no ſuch worke can be wrought, and alſo your Doctrine of juſtification in ſin will be ſeene, and Gods righteouſneſſe will be cleared againſt your lying and deceipt, and ſo of Adoption, and Reſurrection, and Glorification, and what elſe is preached amongſt you, will be ſeen with the light, by them that loves it, to which I commend them, in whom is ſincerity of heart, and ſhall proceed a little further to your Ordinances.

1ſt, And firſt concerning that rotten tradition, which you call an Ordinance, or Baptiſme, namely your caſting a few drops of water upon the face of an Infant of about eight dayes old, this you call an Ordinance, but could never yet finde out the inſtitution thereof by Chriſt nor his Diſciples, for any ſigne or ſignification whatſoever, much leſſe can you prove it to be the one Baptiſme, neither can you prove that ever any ſuch thing was done by any of them; ſo yee have neither precident nor precept from the holy men of God, and therefore well may I call it a rotten tradition that hath not ſo much as a preſident to ſupport it, except it be a Popiſh one, from whence it was derived, from the Whoriſh Church of Rome your Mother, whome you raile againſt in words, and obey in her unwarrantable practiſes, and with her ſhall you have your portion, now this conceited charme, or tricke of caſting a few drops of water upon Childrens faces, you call Baptiſme, wherein you have proclaimed to all underſtanding people, that from the greateſt of you to the leaſt, you are all ignorant of the Baptiſmes the Scriptures ſpeakes of, which had a time and ſervice, and ended in that which abides for ever, and ſo being ignorant of them, have in their roome

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ſet up a conceit and tradition, which hath not ſo much as the leaſt ground in the Scriptures of truth, neither is mentioned therein, nor was it invented many yeares after, and then was it inſtituted by the Pope, obeyed by the Papiſts, and ſince continued and obſerved in your Scottiſh Church, which from thence is ſprung; but the true Baptiſme is that which was inſtituted by Chriſt, and is owned and witneſſed by the Saints, and denyed by the Romiſh and Scottiſh, which Baptiſme is into the name of the Father, Son and Holy Spirit, which name is a ſtrong Tower, and all that are baptiſed into it find ſtrength in it, and help againſt temptations, and in the time of trouble findes deliverance by it, and this the Saints witneſſed, who witneſſed the one Baptiſme by one ſpirit into one body; for ſaith the Apoſtle in the 6 Rom. 3, 4. for ſo many of us as were Baptiſed into Jeſus Chriſt, were baptiſed into his death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walke in newneſſe of life: now in that he dyed, he dyed unto ſin; and they that are baptiſed with the one Baptiſme, they are planted together with Chriſt in the likeneſſe of his death which is unto ſin, verſe 10. and ſuch alſo come to partake of the reſurrection and life which is in Chriſt Jeſus, and in that they live, they live unto God and not unto themſelves, having crucified the old Man with his deeds, and hath the body of ſin deſtroyed, and henceforth being dead unto ſin they ſerve it not, but witneſſeth the Baptiſme which now ſaveth, makeing cleane the conſcience in the ſight of God by the waſhing of Regeneration.

. Now all people that deſire farther to know of this one Baptiſme which is a dying unto ſin, and a cleanſing or waſhing from the filthineſſe both of fleſh and ſpirit; you muſt turn your mindes to the manifeſtation of Gods ſpirit within, which is given freely of God for you to profit withall, and with it will you ſee the ſpots that remaines upon you, notwithſtanding your outward traditionall Baptiſme of what ſort or manner ſo ever it be, and alſo it will give you to underſtand that the Baptiſme which is the anſwer of a good conſcience, and which is the ſimilitude of Chriſt death which is unto ſin is yet wanting; and ſo by waiting in that which maketh manifeſt thoſe things which yee ſhould dye unto, then will yee feele the name of God revealed in you, which is the ſtrength and power which only is able to kill ſin, and truſting and believing in this the true faith comes firſt to be witneſſed, and then the one Baptiſme which cleanſeth and purifieth will be witneſſed, which bringeth into the everlaſting Covenant which God is makeing with his holy Seed, which he is now gathering from under all the ſhaddowes, and alſo from among all the inventions of Men to ſerve him in meekneſſe and feare in that worſhip which is inward in the ſpirit and in the truth.

2dly. The next thing is your imitable cuſtome of eating and drinking Bread and Wine which you call a Sacrament of the Lords Supper, and in this imitation ſtands much of your darke fellowſhip and communion, but no warrant from Scripture have you for any ſuch practiſe, for Chriſt nor his Apoſtles never commanded Swearer,

and Lyers, and covetous Persons, and Fighters, and Persecuters, that they should observe any such thing at any time such as yee are, for when ever yee eat or drinke it is unworthily, as yee your selves sometimes confesse, and so your damnation must needs be the greater.

Notwithstanding Christ the same night he was betrayed gave his Disciples his flesh to eat and his blood to drinke who afterward was to partake and injoy him in that which was signified by the Bread and the Cup, when he tooke Bread and blessed it, and said take eat this is my body which they tooke and eat and discerned his body of which they were Members, and as oft as they did this they remembred him who said I goe away; but I come againe, and so also the cup he said was the new Testament in his blood which they then participating of, and keeping in remembrance him who dyed, who was to be raised up from the dead through faith and patience they came to have the new covenant in their hearts, which was the substance of the figure in the blood, they being first therwith sprinkled from an evill conscience, and washed in their bodyes with pure water which is one with the blood; but how far yee are from this state let Gods witnesse in your consciences, and your owne mouthes beare witnesse: Now notwithstanding Christ did institute such a thing as this among his Disciples, who had followed him in the regeneration, and had continued with him in his temptations, this was nothing to them, who believed not on him, neither is it any thing to you who are cursing them that beare witnesse to him, that he is come a light into the world, and hath lighted every man that cometh into the world, and that witnesse, he is come againe the second time without sin unto salvation according to his promise these you curse and persecute: so your cup is not the cup of blessing which the Apostle speakes of, 1 Cor. 10. 16. Which is the Communion of the blood of Christ which cleanseth from all sin: neither is that bread which they breake the Communion of the body of Christ, for Paul saith, they themselves were the bread and the body which is but one; but this he said he spake to wise men, and if any have an eare, let them heare, but as for your part yee are so foolish and unwise, that the bread yee breake is carnall loaves which feedes nothing but the carnall body which is no part of Christs body that is hid from your carnall eyes, and sealed from your carnall imaginations, and his second comming which is without sin yee cannot believe, and so his first comming will do you no good, and your carnall bread and wine will never bring any of you to know nor remember his death, nor to shew it forth, for in that he dyed, he dyed unto sin, neither will his comming be unto salvation when he appears again unto you; but unto damnation who discerneth not his body but curseth and persecuteth his members, but all that desires to know the Supper of the Lord in sincerity, they must come to the light in the heart which cometh from Christ, and that will shew them that which hath crucified Christ and slaine the Lambe, and oppresst the just in their own particulars, and then the fear of God being placed in the heart, and the want of Christ being felt, who by sin and through transgression is crucified, then shall you secretly

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come to feele a hope of his resurrection, and so then as oft as yee eate and drink it will be in the fear of God and in remembrance of your own unworthinesse, and also in remembrance of him who is to come to sanctifie the creatures; which as he comes to be raised to life which hath been slaine in you, this appearance is the second appearance which is without sin unto salvation, and till yee witnesse this, as oft as yee eat and drink, doe it in the fear of God and in remembrance of Christ so shewing forth his death till he comes, who when he comes will shew forth his owne life, who is God over all blessed for ever, Amen.

And these two, you call Sacraments, which you have as little ground for, out of the Scripture, as you have to practice them; but are delighting your selves in the workes of your owne hands, and giving names to your Idolls; like the Heathens and Idolaters before you. But if you say they are obliging misteries; I answer, how comes it to passe, that you, who have beene so long exercised therein, is no nearer obliged to God, but remaines in the alienation of your mindes; such strangers to him, that one of your owne Preists said to a company of you, in my hearing, that the lowing of Oxen, and the bleating of Sheepe, would give as good an account of what God and Christ was, as your answers would doe, if yee were asked; but your Idolls shall be broken, and their names shall you be ashamed off, as they were ashamed of the Grovers, and the greene Trees, under which they had worshipped their Idolls, whom God confounded before you, and then your Water, and Wine, and Cakes, and such like things, which you call Sacraments, and your Masse-houses, which you call Churches, signed with the Popes Crosse, your predecessors, these things will but all adde to your shame and sorrow. Therefore whilst you have time lay aside these carnall and foolish traditions, and come to the light which lets people see over them all, to the one Baptisme it selfe, and to the Supper (and Table of the Lord) it selfe, and to the Church it selfe, which is in God the Father of our Lord Jesus Christ, as you may read, 1 Thess. 1. 2.

And lastly, the Discipline of your Church, doth appeare contrary to the Discipline of the true Church, and in this particular yee have so far proceeded already, within these few yeares, that yee have thereby much manifested your selves, even to many, who did not before see you; for this many hath looked upon, as a taile of a Scorpion, with which yee have sought to bend that sting, and venome, which lodged in your hearts, against the true Church, which yee could not vent with your tongue nor hands; but this also will the Lord cut off, that the Scorpions shall hurt no more; your sting begins to decay, and your force to faile you, and people begins to walke safely in the path of peace, and in the way of righteousnesse; notwithstanding your taile, or your tongue, to the greife of your hearts, which is filled with mischeife, against the righteous in the Land: But the Lord is their deliverer, and according to the evil of your desires against the innocent even so shall your reward be.

Now the true Church they did observe, that if any that was called a Brother, should be a Fornicator, a Railer, an Extortioner, a Covetous person, an Idolater, or a Drunk-

ard, with such a one not to eat; now if you would observe this in your brother-hood, yee would quickly be scattered one from another; your Preists suspended, for their Covetousnesse, and Drunkennesse, and Railing; the people suspended for their Fornication, and Idolatry, and Extortion, and Railing, and Fighting, and many other misdemeanors; your Communion would soone fall; but you, who are a body, or Church so called, made up of such as these, yee take another course to uphold your fellowship; for if any, who hath beene one with you in these things before mentioned, doth come to see with the light, wherewith Christ hath lighted them, that these things are displeasing to God, and so daves not goe on with you any longer in them, but declares against your Idolatry, your covetousnesse, your railing, and it is with such a one, that you will not eat, nor drinke, nor buy, nor sell. Oh abominable depth of Satan, this is the way you have found out, to keep people from believing in the truth, and from departing from your corrupt and cursed practices: In short, this is as your Fathers the Jewes did, who were the crucifiers of the Lord of life; if any then did confesse him to be the Christ, that said, I am the light of the world; who lighteth every man that cometh into the world, they must be cast out of their Synagogue, [marke] out of the Synagogues of the unbelievers, and crucifiers: such as yee, who cannot, nor will not have any fellowship with them, that beleives in the light, that they may be made Children of the light, your latter end shall not be like unto theirs.

Furthermore, the Apostle exhorted the Corinthians, to deliver the incestuous persons to Satan, for the destruction of the flesh, that his soule might be saved in the day of the Lord; but he did not intend the destruction of his body, as yee wickedly doe, who thirsts after blood to assuage the flame of your envy, but the Lord will quench that flame, and yee that desires blood, yee shall have blood to drinke, but the Apostle fought not with flesh and blood, but against spirituall wickednesse, and against incestion and fornication, and Idolatry; but yee make war against the flesh and blood, and seekes the destruction of the outward bodyes as much as in you lyes; but those who believes in the light, and trusts in the Lord, the God of our salvation: the power that saveth out of sin, and unrighteousnesse, them will be deliver out of your bloody hands, and from your cruell teeth, and from the reach, and venome of your hurtfull taile; but it may be you will say, although we have no criminall fact to lay to their charge; whom we have cast out of our Church, of whom you speake; yet they are Heretickes, and it was Pauls councell that one that is an Heretick after the first and second admonition, Reject. I answer, if this were observed among you, there would be none found to reject? for all would be found to be rejected, and this is the reason, that whosoever comes to be members of the true Church; doth reject you, because of your Heresie in doctrine, and corruption in conversation? but after that way which you call Heresie, worship we the God of our Fathers, who wrought the holy Scriptures by inspiration of the holy spirit, and according thereunto, we believe in the true light, that lighteth every man, that commeth into the world; which (our) belefe you call Heresie, and we beleive that this light wherewith every man is enlightened,

enlightened, is a ſufficient light, to lead all that follow and obey it, to eternall life, And this you call Hereſie: and that this light is the perfect and heavenly gift of God, and whoſoever yeilds himſelfe into the obedience of it, ſhall thereby be tranſlated from darkneſſe, and the workes thereof which is ſin, and be brought to live righteouſly and holily in this life, and this alſo you call Hereſie, and many more things, which in the Scriptures are declared, and by us believed and witneſſed, doe you call Hereſie, as may appeare in a booke lately publiſhed by the Presbitery, at Edenborough, to their ſhame called a teſtimony againſt the petition, for tolleration; wherein your envious and bloody ſpirit is ſufficiently ſet forth, to every judicious Reader, againſt the life of the Scriptures, and whomſoever into it is come; But your cainiſh ſpirit is ſeene, and your end is at hand, and your reward ſhall be according to your workes.

And now all yee people of Scotland, in whom is ſincerity and ſimplicity unto whom this ſhall come; conſider in the feare of the Lord, where you are, and who you are joyned with, and againſt whom yee take part, while yee abide in this Church, and ſearch the Scriptures, your ſelves, and ſee whether theſe things be ſo or nay, and come out from amongſt them, and partake no longer of their ſins; leaſt you partake alſo of their plagues, which is neare comming upon them; and praiſe the Lord, who hath ſpared you untill now, and cauſed his light to breake forth to diſcover their wayes, and workes of darkneſſe; before yee are overwhelmed by his judgements, and as in ſincerity, yee come to try theſe things with the light in it, yee will ſee more light, and by it an underſtanding will be opened in you, to ſee into their abominations, and deceits; beyond what is heare declared; but if yee reject this, the day of your viſitation, then ſhall yee be ſhut up in darkneſſe, and your ignorance ſhall increaſe; and your hearts ſhall be heardened, and yee made fit for the indignation and wrath of God, to be powered forth upon, when the meaſure of your iniquityes ſhall be fulfilled.

While you have time, priſe it, and while you have light love it, and beleive in it that you may be made Children of it.

S. C.